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STATISTICAL BUREAU

THE

Central American Mission

A Modern Miracle

BY LUTHER REES



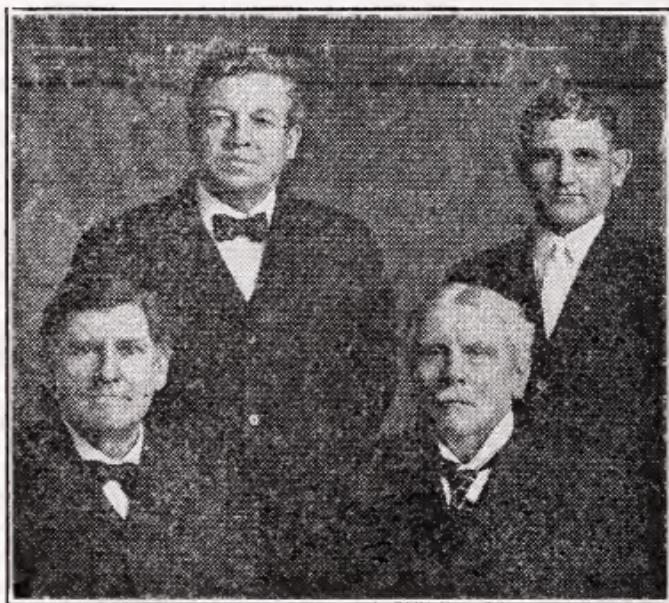
Praying for the Dead.

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LeRoy W. McConnell.....	San Salvador, Sal.
Mrs. LeRoy W. McConnell,	San Salvador, Sal.
Mrs. Gertrude Bell.....	San Salvador, Sal.
Miss Laura Nelson, Dulce Nombre,	Honduras.
C. F. Lincoln, Comayaguela,	Tegucigalpi, Hon.
Mrs. C. F. Lincoln, "	" " "
Miss Anna J. Gohrman, Colinas,	St. Barbara, "

We esteem it a peculiar pleasure to be permitted to briefly review the wonderful manifestation of the Lord's wisdom, power and grace, through this Mission, during the past twenty-six years, in Central America. We have often spoken of the work as "A Modern Miracle," and such it is.

Our theme will be considered under this five-fold division: The Land, The People, The Need, The Work, The Results.

The Land. The five Republics of Central America are:

	Area—Sq. Miles.	Population
Guatemala	63,400	1,804,000
Salvador	7,335	1,707,000
Honduras	43,000	745,000
Nicaragua	58,000	600,000
Costa Rica.....	23,000	357,176

A chain of mountains extends in a south-easterly direction through the Republics. The

scenery is beautiful. Western Guatemala has been called the Switzerland of America. The climate varies according to the altitude. On the coasts, especially the Atlantic, the heat is intense, while in the interior the climate is salubrious.

The People. The population is composed of whites, mestizos and Indians, the latter vastly predominating. In Guatemala alone there are over 1,000,000 Indians.



Making Tortillas.

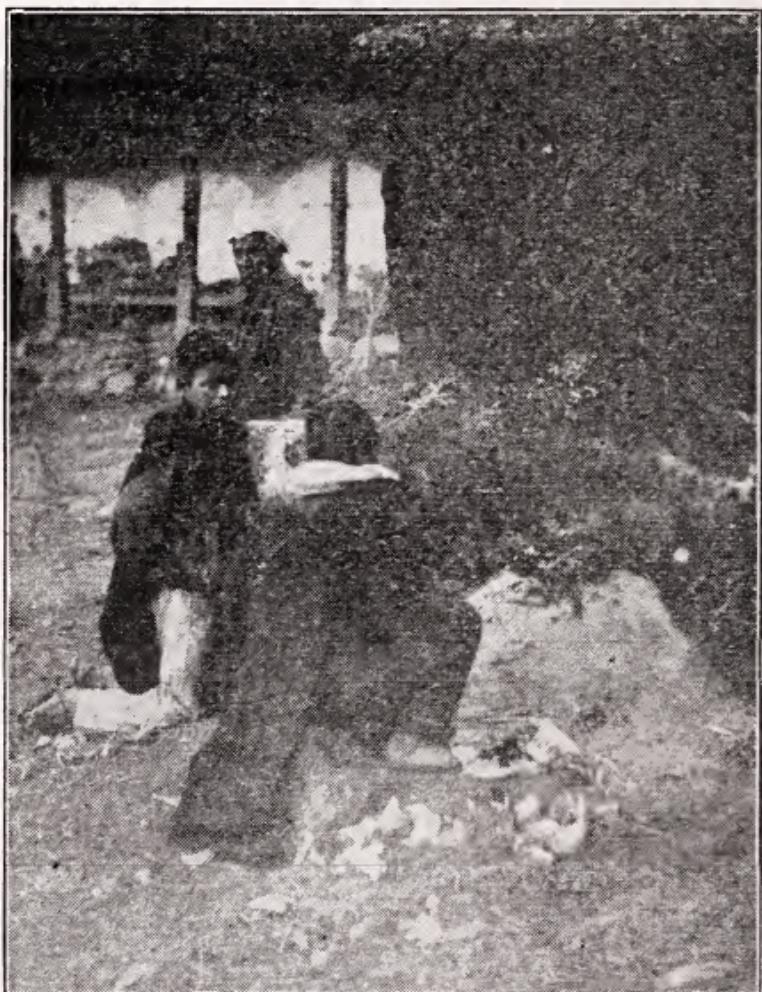
The Republics are such only in name. The poorer people are practically enslaved. The laws permit arrest for debt and compulsory labor. During the idle seasons large planters and employers of labor advance money to the working classes, and when they need the men they arrest them. It is almost impossible for them to become extricated from the meshes of such a system. At Misco, near Guatemala City, the writer saw about sixty men tied together and guarded by soldiers, and learned

that they were under arrest and on their way to work on the Northern Railway. An officer of the railway afterward said this was voluntary service—that is, the men volunteered to go rather than be shot. The government had contracted with the railway to provide laborers. The Mozos were compelled to work fifteen days and the railway paid the men about 27 cents gold per day. Animals belonging to citizens can be pressed into service the same way. The social conditions are most distressing. The conditions prevailing in Mexico are duplicated in Central America.

The Needs. The people are nominally Catholics and the ignorance, immorality, idolatry and superstition on every hand are appalling. Dr. Guinness and Rev. J. Hudson Taylor, who gave themselves to service in other lands, counted South and Central America the most destitute and difficult mission fields. When this Mission entered this field there was no work being carried on among the Spanish speaking or Indian population, except a Presbyterian Mission, which had been started at Guatemala City, but which was without a missionary at the time. With about 5,000,000 souls without the Gospel, the call seemed most urgent.

But, you ask, why preach the Gospel in Central America? Is not the Catholic church Christian? The hearts of our missionaries are often made heavy as they see the indifference of Christians to the need of these poor, deluded, priest-ridden people who are without Christ and without hope in the world. They are in the bondage of a religious system, whose master is the devil and to a priesthood that shuts up the kingdom of heaven against men, for they "neither go in themselves, neither suffer them that are entering to go in." The people are so ignorant of the Gospel that they accept the ministration of priests who are abusers of themselves with

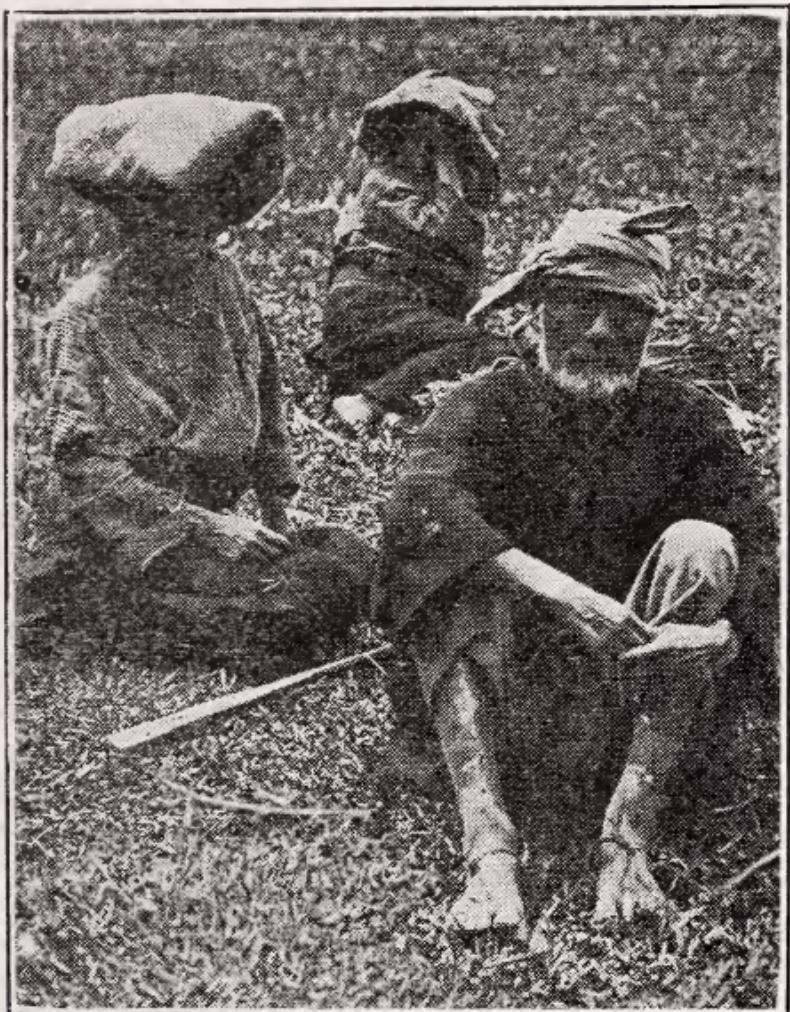
mankind and who are fathers of large families, some of them by their own daughters. Concerning this system one has written: "In Romanism there prevails in place of intelligent faith, a blind credulity; in place of divine realities, thick superstition; in place of a spiritual worship, a sensual; in place of the word of God, the traditions of men; in place of the supremacy of Christ, the clerical despotism."



Fire Worshipers.

Our Bro. F. G. Toms, who has had large experience, writes: "One reason for the lack of interest in missions in Catholic countries is because of so many favorable comments on

the accomplishments of the Roman Catholic church and the apparent unions of some Protestant churches with the Romanists in many things. Many of the Lord's children, not wishing to be considered narrow are trying to make themselves believe that the Catholics



Guatemala Indians.

will be saved without sending them the Gospel. And so the nerve of missions in these lands is being cut. The more experience I have with the teachings and practices of Rome, the more sure I am from God's Word that the more faithful one may be to the church of Rome, the more sure is his eternal

perdition. The heathen in Africa, India and China are no more in need of the Gospel than these dear deceived people. Oh that some one might be raised up who would have the courage, devotion, ability and conviction to go throughout the states and England, opening the eyes of the Lord's stewards to see their responsibility to these lands, dominated by this most subtle and determined enemy of the truth—the Church of Rome.'

Our missionaries all testify to the fact that the converts invariably insist that they had never caught the faintest ray of gospel light in the Romish church.

Her so-called religious feasts are seasons when licentiousness, gambling and drunkenness are encouraged, the church profiting financially from all kinds of vice.

The superstition of the people is beyond description. The most fabulous stories about stone images coming to life and performing miraculous cures are believed. Long pilgrimages are made to hundreds of shrines. At Sonsonate in Salvador, the writer was shocked to see an image of God the Father in the Church of San Antonio.

In a home in Western Guatemala, where the faithful gathered to spend hours and nights in prayers and incantations, doing homage to what they supposed was the picture of Mary, the Mother of God, it was found that they were worshipping a highly colored chromo—a picture of a young woman, an advertisement of a certain brand of St. Louis beer.

How sad their ignorance! One asked our Bro. Dillon, 'Have you been to Rome where the Lord was crucified?' And yet the great Missionary Conference at Edinburg, and the recent conference at Panama were fearful lest anything should be said against Rome. Such a miserable spirit of compromise met a just rebuke from Rome herself when she contempt-

uously spurned every approach made by these self-constituted representatives of an apostate protestantism—representatives unworthy to count themselves as descendants of Luther, Knox and Calvin.

The Work. It was in the summer of 1888 that the spiritual destitution of Central America was brought to the attention of Dr. C. I. Scofield. It became a conviction with him that God would surely hold the Christians of the United States to a stern reckoning for these perishing ones so unaccountably neglected. It seemed that the divine plan of campaign for the evangelization of the world forbade the passing over of near regions unevangelized, to carry the Gospel to far-off lands. Becoming convinced that none of the denominational boards were prepared to open a mission in the near future, he, after much prayer, put the whole matter before three Christian business men, E. M. Powell, Luther Rees and W. A. Nason, all of Dallas, Texas. As a result the Central American Mission was formed Nov. 14, 1890, at the home of Dr. Scofield, on Holmes street, in Dallas. Dr. Scofield was made secretary, Mr. Powell, treasurer, and Mr. Rees, chairman of the Council. In 1893, Hon. D. H. Scott of Paris, Texas, was added to the Council, and in 1894 became treasurer of the Mission.

At the organization the following bases were made fundamental:—that the Mission should be undenominational, evangelical, evangelistic; that neither missionaries nor money should be solicited, and that no salaries should be paid to any one. The services of the Council are wholly gratuitous—no rent—the only items of expense are postage and printing, and these are largely met by the subscription to the Bulletin, which is issued quarterly.

The following Statement of Belief was adopted: “We believe in one God, revealed

as existing in three equal persons, Father, Son and Holy Spirit; in the death of Jesus Christ for our sins as a true substitute; in salvation by faith alone without works; in good works as the fruit of salvation; in the Scriptures of the Old and New Testament as verbally inspired in the original writings, and in a future state of unending blessedness for the saved and unending conscious suffering for the lost.

HISTORICAL SKETCH.

Our space will permit only a brief historical Review of the work, which is given in the order in which the Republics were entered.

Costa Rica. On February 24th, 1891, within a few weeks after the Council was organized Mr. W. W. McConnell of St. Paul, Minn., reached San Jose. He was most kindly received by the English speaking residents and at once began the work, Mrs. McConnell and the children joining him in May following. This family continued to labor in San Jose until March, 1895, when Mr. F. W. Boyle took up the work and the McConnells moved to Alajuela, where they remained until 1897. They then opened a mission at Cartago, the ancient capital of the Republic, and labored there until February, 1900, when they returned to San Jose, where they continued until May, 1909, when they came to the states on account of his health, and on August 2d, 1910, at Roswell, New Mexico, as Dr. Scofield wrote, "The gentle and beloved apostle of Costa Rica fell asleep. The Mission both mourns and rejoices—mourns that one of the truest, bravest, noblest of the soldiers of Jesus Christ has fallen out of the fighting line; rejoices in the work done, the victories achieved during his 19 years of missionary effort in Costa Rica, and in the fragrant and beautiful memory of him that survives. To him was given the distinction of being the

pioneer, not only in the work of this Mission, but also in bringing the Gospel to the Spanish speaking natives of Costa Rica. What Paul was to Macedonia, that W. W. McConnell was to that beautiful land. His was the blessedness of the great Apostle to the Gentiles. He did not build upon another's foundation. His was the first response to the first appeal for missionaries to Central America."

When Mr. Boyle reached the field in 1895 he wrote: "McConnell is doing a noble work here. He is a worker who must please the heart of the Lord."

In February, 1893, Clarence M. Wilbur and Mrs. Wilbur reached Costa Rica. They located at Naranjo. In March he wrote: "As I see the opening work and realize the shortness of the time, I long to get among these people, learn their ways and be used of the Lord in a work that will practically hasten his return. These people are without hope and without God in the world. Priest and peon are working away to frustrate grace and they must be shown the Gospel or we cannot be innocent of their blood." Later he wrote: "While Rome at the World's Fair has been posing, in purple and scarlet, as the friend of progress, science and the real center of spiritual work and life in all the world, the little band of workers in Costa Rica, know from personal experience that her hatred of the light of the pure Word of God is intense and deadly."

As the Lord knew his ministry would be brief, He gave him the language very quickly, and used him to do a marvelous work, the effects of which still remain after a lapse of 23 years. In May, 1894, it seemed best that Mr. Wilbur and Mr. and Mrs. Dillon should accompany our beloved Bro. F. G. Penzotti on a tour through Nicaragua, Salvador and Guatemala. Exposure to the sun and rain in the region of Lake Nicaragua, brought on fever, and he died in Mr. Penzotti's arms in Gran-

ada, June 20, 1894, and lies buried there, near, but outside the cemetery where the remains were refused burial because it was consecrated ground. The writer was permitted to visit the grave which is marked by a substantial but modest monument. No more consecrated life was ever laid down in any mission field.

Mrs. Margaret J. Neely accompanied the Wilburs to Costa Rica and labored with the McConnells and Wilburs until called to her chosen field in Honduras.

In December, 1893, Mr. H. C. Dillon and his wife, Mrs. Laura Dillon, landed in Costa Rica, and labored around San Jose until they started on the trip with Bro. Penzotti. After the death of Mr. Wilbur they took boat at Corinto, for Salvador on June 22nd, 1894, and on June 26th, 1894, at 3:45 a. m. her brave and gentle spirit was released and she was buried at sea.

In December, 1894, the Arthington Exploration work was put in charge of Mr. Dillon, the expenses being borne by Robert Arthington, of Leeds, England. The purpose was to gain reliable information concerning the unevangelized aborigines of Central America. Incidentally the Mission secured most valuable data as to the needs of the five Republics. A native convert, Celestino Quesada, accompanied Mr. Dillon on this tour which occupied about eighteen months.

Early in 1895, L. H. Jamison reached Costa Rica, and soon began work among the Chiripo Indians. He came to the states and married and returned with Mrs. Jamison to Alajuela, where they continued until 1899, when they came back to the United States.

In March, 1895, Mr. and Mrs. F. W. Boyle took charge of the Mission at San Jose, and a year later removed to Cartago, continued to labor in this field until early in 1900, when they came to Texas on account of his health.

Miss Blanche Gilbert and Miss Maria Farias accompanied Mr. Boyle to the field. They had labored in Mexico, and Miss Gilbert was able to render valuable assistance in the work. They returned to the states in 1899.

Miss Ruth Chadbourn accompanied the McConnells to Costa Rica in February, 1897, on their return from a visit to St. Paul. Her training and devotion combined to make her a valuable missionary. She soon acquired the language. On account of illness she returned to the states but has continued to be a most devoted and faithful friend of the work. She knows the need and has a purpose to help.

Miss Grace Eaton, who began work at San Jose, in March, 1899, and rendered faithful service, in 1911 married Don Mateo Carceller, and they came to take charge of a Spanish work in Los Angeles, Cal. Miss Emma S. Johnson also labored in Costa Rica from 1902 to 1910.

The home going of our Bro. McConnell left Costa Rica without a foreign male missionary.

In April, 1912, our Brother Boyle having recovered his health, returned to Costa Rica, where he has labored with marked blessing and joy until the present time. He has opened a second meeting place in San Jose, and has inculcated into the congregation a missionary spirit that has caused the Word of the Lord to be sounded out throughout a large portion of the Republic.

Miss Alvina G. McLean joined Mr. and Mrs. Boyle in 1912, and has been greatly used among the young girls especially. She is an efficient missionary. She is at present in the states where she has been under medical treatment, but expects soon to resume her labors where the need is so great.

In 1902 a mission building was erected at San Jose, worth about \$8,000. Mr. and Mrs. Shorts have placed a building at Oratina at the disposal of the mission. This leads us to

speak of the encouragement we have received from the English residents in Costa Rica from the first. Often times the work is hindered by the lives and testimony of foreigners. The Ross' and Lang's have been real helpers and no one has been more faithful and devoted to the work of evangelizing Costa Rica than Mrs. Shorts, and Mr. Shorts has always been willing to help.

Honduras. On May 30th, 1896, the first party of missionaries, Mr. and Mrs. A. E. Bishop, Miss Belle Purves and Miss Dora Shipp, entered upon Honduras soil. They located at Santa Rosa, and from this center an aggressive work was done in Western Honduras, shared in by the Jackmans, Mr. and Mrs. Swart, Mr. and Mrs. Torrence and Mr. and Mrs. Cassel and Miss Edith Woods; Mr. Harry L. Carter and Miss Callie Ham. Several of them returned to the states, while others went into other Republics.

Soon after the marriage of Mr. H. C. Dillon and Miss Margaret Neeley, they visited Santa Rosa, where a special service was held for six weeks. A native from El Paraiso, heard the Gospel and asked if some one could not bring it to El Paraiso. The field had been prepared in a measure through the influence of a strange character who had won the people from the Roman church, and who had been killed by soldiers sent by the government to El Paraiso, a secluded and almost inaccessible spot where the people had located to take refuge from the tyranny of the government and the more severe tyranny of the Roman church.

Mr. and Mrs. Dillon and Mr. Bishop and others responded to the call. Through the power of the Word and the Spirit the whole village seemed to turn to the Lord. Mr. Dillon, who continued to labor and preach in spite of his weakness, wrote on June 5th: "I cannot attempt to tell you of this work. It

is the work of the Holy Ghost purely, and he has kept me so in fear and trembling about it that I do not believe he will ever let me talk about it. He has taught me such sweet lessons. My heart has been broken and healed by Him—bless His name. There are one hundred and five baptized. I am too weak to write more.” On the 29th of August, 1897, Bro. Dillon fell asleep in the Lord, and then began a ministry—one of the most remarkable. We do not believe missionary annals record a more fruitful and truly apostolic ministry—that of Mrs. Margaret Neeley Dillon. As soon as the death of Bro. Dillon was known a friend sent an offering of \$100 to cover her expenses home, but she promptly returned the money requesting that it be used to send others to the field, adding: “As for me. I feel sure the Lord would have me feed this young flock awhile, so I shall stay with them until He leads me otherwise.” Although urged to visit the Dallas friends and others, again and again, she remained in that deadly climate until June 8, 1913, when the Lord said “Come up higher,”—sixteen fruitful years. But it is the character of her service more than the length of it that arrests our attention. She experienced in such a marked way the presence of the Lord and the comfort of the Holy Spirit. She writes: “Only the dear patient Lord knows how weak and useless I am. Men praise and judge but He only knows the plain truth of our hearts. He has been with me all the time to carry my burdens and to comfort me. I turn my back but He gently turns me to Himself again. We are better acquainted than we used to be; that is, on my part, and He tells me He wants me to trust Him—heart trust and not head trust.” Again: “I don’t know why He should be more tender with me than others. The only way I can account for it is that I am alone with Him in the desert while others

have others beside Him. Only the Holy Spirit can give true guidance. No, I had no thought of going to Guatemala on a visit. There is no time for visiting these 'last days.' "

She gathered about her a noble band of native workers who went everywhere preaching the Gospel. The tithes were brought into a room provided for the purpose and the proceeds used to meet the expenses of these evangelistic tours, and thus this isolated village became an Antioch—a missionary center.

Miss Laura Nelson reached Honduras in April 1898, and soon took up the work at Dulce Nombre, where she has rendered most efficient and faithful service without a vacation for over eighteen years. The mission has its own property here and also at El Paraiso, and Comayaguela.

In 1912 Miss Anna J. Gohrman, after spending about a year in Guatemala, where the altitude seemed to effect her nerves, came to Honduras and began work at Colinas, where she rendered untiring service until she came home on a vacation about a year ago.

After spending about a year in Guatemala, Mr. and Mrs. C. F. Lincoln, of Dallas, heard the call of dark Honduras, and located at Comayaguela, just across the river from Tegucigalpa, the capital of the Republic. The work here had been carried on by a blind rope maker who had been brought to the Lord in one of Bro. Bishop's missionary journeys. A remarkable work has been carried on by Bro. and Sister Lincoln and their native helpers, and some funds for a mission property are in hand and a lot has been secured.

Salvador. It was on July 14, 1896, that Samuel A Purdie arrived in Salvador. He went to be with the Lord on August 6, 1897, after a year of fruitful service. He had been in Mexico over twenty years, and was thor-

oughly equipped. R. H. Bender joined him April 6, 1897, and after Mr. Purdie's death carried on the work alone until 1899, when he married Miss Belle Purves. Salvador was found to be a most fruitful field, and Bro. Bender and his native co-laborers were not slow to enter the open doors. In spite of persecution and the illness of Mrs. Bender, he continued to shepherd about twenty flocks and many scattered believers until 1914, when Mrs. Bender's physical condition made it necessary for him to leave the field.

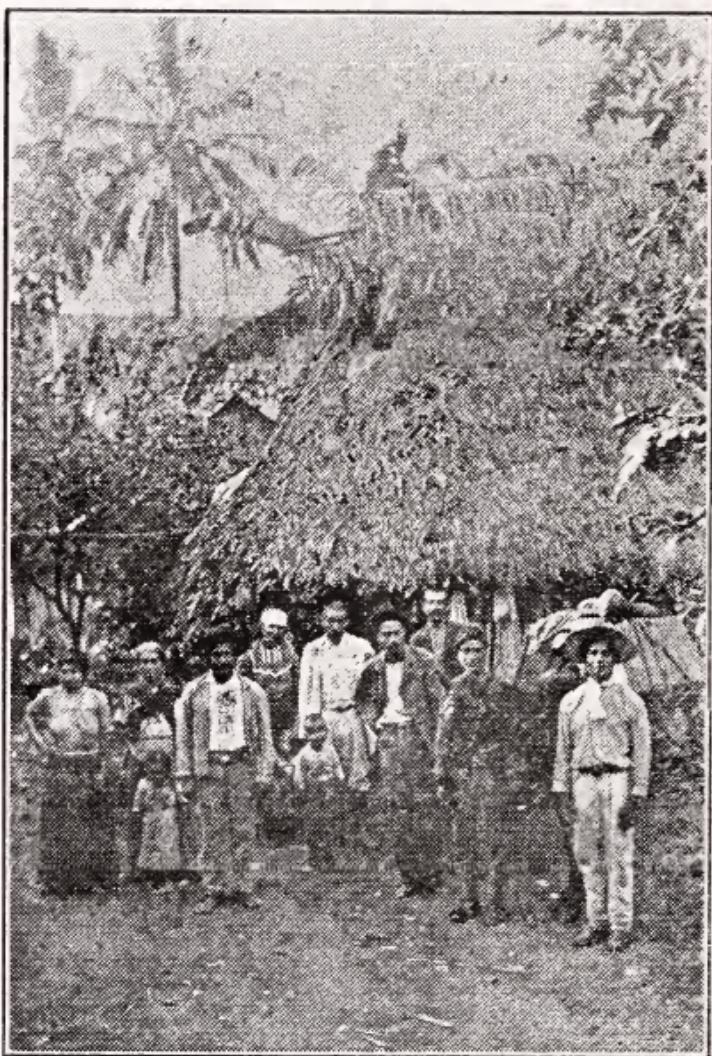
In December, 1915, Leroy W. McConnell, the oldest son of our pioneer missionaries reached this Republic and he, with his wife and Mrs. Gertrude Bell, have entered heartily into this great work. He has manifested marked gifts and grace in a very exacting work. There are mission properties at several of the stations.

Nicaragua. This Republic was not entered until 1900, when Mr. A. B. DeRoos began work at San Carlos. Later he moved to Managua, where he bore faithful testimony, reaching out into the villages round about. Miss E. M. Blackmore rendered untiring service here in connection with the mission and Mr. Walter Schieferstein labored here for about six months before going to be with the Lord. Early in 1912 Mr. and Mrs. W. H. Hooper arrived at Managua and have witnessed for the Master in that needy field until the present time.

Guatemala. The first work of the mission in this Republic was done by Mr. and Mrs. Dillon. They located at Antigua, the ancient capital of Spanish America. From there they made evangelistic tours, and it was on one of these that they came into Honduras.

In 1899 our Bro. A. E. Bishop located at Guatemala City, and began a work that has been far reaching in its results, and which has grown steadily with the years. Miss Eva

Dawson and Miss Fannie C. Buck joined in the work in January, 1900, and Misses Daisy Ifert and Anna R. Alloway in 1902. In 1901 Bro. and Sister Cassel came to Guatemala City from Honduras, to assist in the work and remained there until they located at San Mar-



Herbert Toms on Evangelistic Tour.

cos, in Western Guatemala, where they have rendered faithful service for many years.

Our Bro. F. G. Toms and family, and Mrs. Gertrude Bell sailed for Guatemala City March 28th, 1902, and remained at that station until 1906, when they became impressed

with the great need of the city and Department of Huehuetenango. They located there and have been greatly used. A substantial church has been gathered in the city and its influence has permeated many parts of the Department. While Bro. Toms was acquiring the language he had charge of the erection of the Mission House at Guatemala City, a work for which he was eminently qualified. The structure is substantial and worth about \$15,000. Besides the auditorium and Sunday school rooms, there are about eleven rooms. From this center a systematic and effective evangelistic and teaching work has been carried on by Bro. Bishop and his associates. About twenty out-stations are maintained around the city. A desirable property has been purchased at the fanatical city of Antigua. Although almost a constant sufferer, Bro. Bishop has received strength to carry on this great work.

Among the native workers are some pure-blood Indians and we rejoice that the aborigines are at last hearing the blessed Gospel.

In 1907 Dr. H. A. Becker united with the Mission and was used of the Lord at Panajachel. On Dec. 25, 1908, he and Miss Fannie C. Buck were married, and after about one year spent at Panajachel and Gutemala City, they located in Eastern Guatemala, where they have rendered a devoted and self-sacrificing service for the Lord. A portion of the time has been given to Papalhuapa, and a portion to Jutiapa, but they have covered a large territory on every side.

In 1912 Miss A. Fern Houser and Miss B. Estelle Zimmerman reached Guatemala and soon located at San Marcos, working with Bro. Cassell while studying the language with him. In January, 1914, they came to Guatemala City and began a school work in the mission building. They had become impressed with a need for special work among the

children. In their labors, they have put the emphasis on the spiritual needs of the pupils and have had the joy of seeing definite results in the conversion and spiritual growth of the children. The Lord has laid this work on the hearts of many of His own and a considerable fund has been contributed toward the purchase of a home for the children.

THE RESULTS.

While in these days we should have faith to press on regardless of outward results, yet our hearts are made glad as we are permitted to witness so many tokens of God's favor and blessing.

First: We rejoice because of the large number of open confessions in all the republics. Instead of urging church membership, the inquirers are held back until evidences of true faith are manifest.

In the Second Place: We have been greatly encouraged in marking the steadfastness of the converts. As soon as they identify themselves with the **Evangelists**, as we are called, they become the victims of the most violent persecution and hatred. When upon their death beds, their Catholic relatives make desperate efforts to have the last rites of the church administered, but almost without exception they stand firm. As Wesley said of his followers, so we can say of these dear ones in Central America, "They die well."

Third:—The transformed lives in these lands bear loud testimony to the power of the gospel. Marroquin is the superintendent of the native evangelists under our Brother Bishop. Before his conversion he had a prison record of sixty-three incarcerations. Now he is a deeply spiritual, and humble servant of the Lord. When the writer visited one of the large nurseries in the suburbs of Guatemala City in company with Brother

Bishop, the superintendent said "We want you to send us some more men from your congregation because they don't steal our tools."

Fourth: Substantial Mission buildings have been erected at many of the stations and they are all paid for.

Fifth: The spiritual intelligence of the professed followers of Christ is most gratifying and testifies to the deep and genuine work of the Spirit. These simple ones come to the Word of God unspoiled and ready to accept it all. They look for the return of our Lord as a matter of course and as a blessed hope. The study of the Word is encouraged in all the churches and Bible conferences.

Sixth: While a great work has been wrought through the testimony of the faithful foreign missionaries, that work has been more than duplicated by the labors of the native evangelists and pastors. These have manifested a spirit of devotion and self-sacrifice that is truly Pauline. They know their people and are not only able to help them, but they are not so liable to be imposed upon by them as are the foreigners. It is our purpose that every Foreign Mission station shall be a school for the training and development of native evangelists and pastors.

Seventh: The native churches are evangelistic. The privilege of carrying the gospel to their own people is emphasized. They contribute largely toward the support of the native workers.

Eighth: Without including contributions of the native churches, over \$224,000 has passed through the treasury. The Mission is unique in that its work is carried on without the usual necessary home expenses. The Lord's way in supplying the needs is a perpetual miracle. When Miss Nelson's mail

was intercepted and her drafts stolen for months, the Lord provided for her in many ways. People came to buy flowers from her garden and as she wrote "how the flowers did grow." In the same way money was sent to Dr. and Mrs. Becker from unlikely sources, and when the stolen drafts were duplicated they said "Now we have money enough to buy a little meeting house."

At present the Lord sends through His children between \$1,000.00 and \$1,100.00 per month. The treasury is not a reservoir but a channel through which the money passes from the donors to the soldiers at the front.

Some are critical of the plan, as there are no stipulated salaries. J. Hudson Taylor, of the China Island Mission was asked if he thought it was right that the missionaries should be asked to live from hand to mouth. He replied "Yes, I think it is all right, as it is God's hand and our mouths."

The missionaries with the Home Council constitute the Mission. In matters of policy in the general affairs of the Mission, the Council may be in position to better arrive at the mind of the Lord, but in matters of detail on the field we must rely on the wisdom of the missionaries. Hence we believe the Lord would have us send only those having the gifts, the spiritual endowments and natural endowments which qualify them to do apostolic work. Upon them devolves the work not only of preaching the gospel and instructing the churches, but also of training, teaching, developing and directing the native pastors and evangelists. The Lord has sent just such missionaries and we count it a rare privilege to have fellowship with them. Those who have given of their means to this work may feel assured that it would be difficult indeed to make a better investment.

At times we have been urged to exercise more authority in the way of superintending

the work, but as we look back we are often made to rejoice as we see how He has unerringly guided.

We mark with peculiar interest the beginning of things—in Phillipi, the entrance of the gospel into Europe—in Africa, the Ethiopian Eunuch—in America, at Plymouth Rock—and the noble bands who brought the gospel into our young western commonwealths. What a privilege to have part in a work so markedly the Lord's, so foundational, and to know that the true foundation is being laid. Is it a small matter to be permitted to plant the pure and simple gospel in five republics, and among 5,000,000 people? We may rejoice that we are not associated with those who deny the Word, despise the blood and proclaim an emasculated gospel.

No one connected with this work can glory in his part of it. The whole has been so distinctively the Lord's, that we would be afraid to take any praise or credit to ourselves. From the first we have been so utterly dependent upon Him.

“The glory shall be all Thine own,
The blessing shall be ours.”

The Roll of Honor: When we remember that an average of about 25 foreign missionaries have been at work in Central America during 26 years, the number of those who have died will not be considered large. The eight who have laid down their lives at the battle front are C. M. Wilbur, Mrs. Laura Dillon, Sam'l. A. Prudie, H. C. Dillon, W. M. Torrence, Walter Schiefirstein, W. W. McConnell, Mrs. Margaret Dillon and Dr. Caspar Wistar, besides Eva Bishop Barrueto, the daughter of Brother and Sister A. E. Bishop, and a most efficient helper in the work. On receiving news of the home-going of one of them Dr. Scofield wrote “Truly our Lord is taking seizen of that soil. He is consecrating

that land for Himself. The list of victorious ones awaiting the crowns grows."

THE NEEDS.

That the Lord's people may have fellowship in prayer for this field we desire to present the urgent needs at this time.

First: There are four new missionaries under appointment and expecting soon to sail for the front. Pray that every need may be supplied and wisdom given for every step of the way, and that the language may be mastered rapidly.

Second: Pray that the work may be extended into all the needy fields, that means may be given to enter the many open doors.

Third: Pray for recruits to the noble army of native pastors and evangelists. Here lies the hope of the work. We now have about fifty in the service and several in waiting ready to be sent forth.

Fourth: Pray for the Council, and especially for the Treasurer, upon whom falls the greater burden of the home work. All remittances should be sent to him. His address is Hon. D. H. Scott, Paris, Texas.

Join us in praise to our Father for the signal blessings poured out upon this work where He has verified the promise that He is "Able to do exceeding abundantly above all that we ask or think."